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have the spondee in the first and fourth feet of the hexameter, respectively, the anonymous writer clearly uses δεξίος of the *first* foot of the trimeter (so Professor von Wilamowitz in his commentary on the fragment).

Metricians likewise regarded the first three feet of the hexameter as ἐν τῷ δεξιῷ: Mar. Vict. 108, 16 K, "Arma virumque cano Huius incisioni quae syllaba clauditur, si alteras duas adicias, ut tertium pedem trissylabon compleas, erit hoc [penthemimeres] trimetrum δεξιόν." It is to be noted that this *colon dextrum* or ἀρκτικόν (Mar. Vict. 74, 8 K) contains exactly nine syllables, the same number which Aristotle says are found ἐν τῷ δεξιῷ of the hexameter. Plotius, 514, 27 K, likewise calls three dactyls *hemidexium trimetrum*, giving a Greek example: graecum exemplum [hemidexium] quod repperi tribus dactylis constans, ut ξεῖνε τὸν Ἀρχεβίον τάφον."

Finally, we must apply the ordinary rules of interpretation to the passage itself. The order of the words is significant. If Aristotle, or rather the Pythagoreans whom he quotes, had meant to indicate by τὸ δεξιόν the *last* part of the verse, it is reasonable to suppose that the reverse order would have been used: ἐν μὲν τῷ ἀριστερῷ ἐν δὲ τῷ δεξιῷ, for it is not natural in counting syllables to begin at the end of the verse. Furthermore, βαίνομαι refers, not to caesura, but merely to the division of the verse into feet (or dipodies): Ar. Quint. 50 M, τὸ μὲν γὰρ [sc. δακτυλικὸν] καθ' ἔνα βαίνεται πόδα: Dion. Hal. *De comp. verb.* iv, τοῦτο τὸ μέτρον (M 433 ff.) ἡρωικόν ἔστιν κατὰ πόδα δακτυλικὸν βαίνομενον.

To sum up the evidence: the order of the words, the meaning of βαίνομαι, the use of δεξίος, by the Greeks generally and by Aristotle in particular, to denote the beginning, and the universal custom among ancient writers on metric of denoting by δεξίος not only the beginning of a metrical unit but also the dactylic trimeter of nine syllables leave no room for doubt that the passage from the *Metaphysics* means that the first three feet of the dactylic hexameter which consists of five dactyls and one spondee, contain one more syllable than the last three. The passage therefore cannot be used to prove that either the doctrine or the phenomenon of caesura was recognized as early as the time of Aristotle.

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ON PLAUTUS *Bacchides* 434

The accepted text for *Bacchides* 433-34 is as follows: "cum librum legeres, si unam peccavisses syllabam [434] fieret corium tam maculosum quamst nutricis pallium." The speaker, Lydus, who has been recounting the severity of the old-fashioned education, ends by saying, in the quoted

lines, that if the schoolboy made the least little slip in reciting, "his skin would become as spotted as is a nurse's cloak." This comparison of black-and-blue spots to food spots is strange, and not particularly happy. Taubmann recognized the difficulty, and suggested that *pallium* might be taken of the leopard-skin garment of Cybele (*Nutrix*); this is palpably a forlorn hope. Lambinus, who is followed by others as late as Ussing, quotes as a parallel *Iliad* ix. 490-91, where old Phoenix, telling how the child Achilles used to sit upon his knee at table, says: *πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα | οἵνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ*. Up to the time of the present effort, I find no trace of an attempt to mend the text.

The conjecture that I wish to offer finds its chief support in a line of Herondas. In his *Unters. zu d. Mim. d. Herondas*, Otto Crusius compares *Bacchides* 433 (434) with Herondas iii. 89, where Lampriscus says of the schoolboy whom he has been flogging: *ἀλλ’ ἐστὶν ὕδρης ποικιλώτερος πολλῷ*. In this place, and in the *editio minor* (1908) Crusius quotes Ps. Diog. 372.669 (also in Suidas): *ποικιλώτερος ὕδρας· ἐπὶ (τῶν δολερῶν), ἡτοι θαυμαζομένων*. Rejecting *δολερῶν* as meaningless, Crusius interprets the second explanation as a reference to the startling variegated skin of the water-snake; for this meaning of *ποικίλος* Crusius compares Alexis 110 K, *ἐποίησά τ’ αὐτὸν ποικιλώτερον ταῦ*.¹ In *Bacchides* 434 a simple change makes the line exactly parallel to Herondas iii. 89, and suits Crusius' interpretation of the latter passage. I would read *Bacch.* 434 "fieret corium tam maculosum quamst natricis pallium,"—"your hide would become as spotted as is the coat of the water-snake." While not cited for Plautus, *natrix* (*ὕδρα*) is an early word; cf. Lucil. 72 Marx, where the word is used of a whip (cf. English "bull-snake"), with a side glance at its usual significance, and Cic. *Ac.* ii. 38, "cur deus tantam vim natricum viperarumque fecerit. *Natrix* occurs also in Luc. 9. 720, *natrix violator aquae*, in Suet. *Calig.* 11, and is frequent in the glosses; cf. *C.G.L. s.v.* A difficulty may be felt in the use of *pallium* to mean a serpent's skin or slough, but Greek *χιτών* is apparently so used in the somewhat confused passage Eur. *I.T.* 288, *ἢ (δράκων) δ' ἐκ χιτώνων πῦρ πνέοντα καὶ φόνον*. Latin *tunica* and Greek *χιτών* are used frequently of various other sorts of skins or membranes. The paleographical point involved in this change is covered in the examples cited by Lindsay, *Introduction to Latin Textual Emendation*, p. 84; for the confusion of *a* and *u* Lindsay here cites *Bacch.* 293, *turbare* for *tardare*; *Mil.* 1187, *atiubeat* for *ut iubeat*; to these may be added *Bacch.* 208, *eum* for *eam*.

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¹ Meister, *Die Mimiamben des Herodas* (1893), follows Crusius with a reference to Hesychius: *ἥρως ποικίλος ἐπὶ τῶν μεμαστιγωμένων. ἢ θρεύς*. Nairn on Herondas iii. 89 seems to be in error in stressing the *δολερῶν* and translating *ὕδρης ποικιλώτερος* "With more tricks than a hydra."